A Hundred and One Rules !

A Short Reference for Arabic Syntactic, Morphological & Phonological Rules for Novice & Intermediate Levels of Proficiency

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INTRODUCTION

The Arabic language developed through the early centuries in the Arabian Peninsula in the era immediately preceding the appearance of Islam, when it acquired the form in which it is known today. Arab poets of the pre-Islamic period had developed a language of amazing richness and flexibility. For the most part, their poetry was transmitted and preserved orally. The Arabic language was then, as it is now, easily capable of creating new words and terminology in order to adapt to the demand of new scientific and artistic discoveries. As the new believers in the seventh century spread out from the Peninsula to create a vast empire, first with its capital in Damascus and later in Baghdad, Arabic became the administrative language of vast section of the Mediterranean world. It drew upon Byzantine and Persian terms and its own immense inner resources of vocabulary and grammatical flexibility.

During the ninth and tenth centuries, a great intellectual movement was underway in Baghdad, in which many ancient scientific and philosophical tracts were transposed from ancient languages, especially Greek, into Arabic. Many were augmented by the new wisdom suggested by Arabic thinkers; other text were simply preserved, until Europe reawakened by the explosion of learning taking place in Arab Spain, saw its rebirth in the Renaissance. That is how Arabic became by the eleventh century the principal reservoir of human knowledge, including the repository for the accumulated wisdom of past ages, supplanting previous cultural languages such as Greek and Latin.

And it was the Arabic language alone which united many peoples in the Arab Empire and the civilization which flourished under it. For when we speak of the Arab civilization and its achievements we do not necessarily mean that all its representative were Arab, or that all were Muslims. It was the peculiar genius of Arab civilization that it attracted and encompassed people of many races and creeds. Citizens of the Arab Empire, they identified themselves with this civilization and it was the Arabic language, with its great flexibility, that made them exponents of that civilization.. Between the eighth and twelfth centuries, Arabic was as much the universal language of culture, diplomacy, the sciences and philosophy as Latin was to become in the later Middle Ages. Those who wanted to read Aristotle, use medical terms, solve mathematical problems, or embark on any intellectual discourse, had to know Arabic.

The first rules of Arabic language, including its poetry metrical theory, and its syntax, morphology and phonology, were written in Iraq. This task was conducted both in Al-Basrah under Al-Khalil Ibn Ahmed Al-Farahidy and in Al-Kuufah under Abu al-Hasan Al-Kisaa'i. During the Middle Ages Al-Khalil in his book كتاب العين and, his student, Siibawayh in الكتاب concluded that task. The first complete dictionary of the Arabic language was composed by Al-Khalil, who had also been involved in the reform of the Arabic script and who is generally acclaimed as the inventor of the Arabic metrical theory. The professed aim of كتاب العين, which goes under his name, was the inclusion of all Arabic roots. In the introduction, a sketch is given of the phonetic structure of Arabic, and

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the dictionary fully uses available corpora of Arabic by including quotations from the Qur'an and from the numerous pre-Islamic poems, which had both undergone a process of codification and written transmission by the hands of the grammarians.

The early attempt to write the Arabic grammar began as early as the time of the fourth Well-Guided Caliphs, Ali Ibn Abi Taalib, when he commissioned a man named Abu Al-Aswad Al-Du'ali for the task. In his book (نزهة الالبا في طبقات الادبا) Al-Anbari, الانباري reports the following anecdote .

دخلت على امير المومنين علي بن ابي طالب (عليه السلام) فوجدت في يده رقعة، فقلت ما هذه يا أمير المؤمنين؟ فقال: إنِّي تأملت كلام العرب فوجدته قد فسُد بمخالطة هذه الحمراء –يعني الاعاجم- فأردت أن اضع شيئا يرجعون إليه، ويعتمدون عليه. ثمَّ القى إليَّ الرقعة وفيها مكتوب: ألكلام كله إسم وفعل وحرف. فالاسم ما أنبأ عن المُسمَّى، والفعل ما أُنبىءَ به، والحرف ما افاد معنى. وقال لي: إنحَ هذا النحو، واضف إليه ما وقع إليك.

> I came to The Leader of the Believers, Ali Ibn Abi Talib, and found that he was holding a note in his hand. I asked, "What is this, Oh Leader of the Faithful?" He said, "I have been thinking of the language of the Arabs, and I came to find out that it has been corrupted through contacts with these foreigners.Therefore, I have decided to put something that they (the Arabs) refer to and rely on." Then he gave me the note and on it he wrote: Speech is made of nouns, verbs and particles. Nouns are names of things, verbs provide information, and particles complete the meaning." Then he said to me, "Follow this approach and add to it what comes to your mind."

Al-Du'ali continued to say,

وضعت بابي العطف والنعت ثم بابي التعجب والاستفهام، إلى ان وصلت الى باب إنَّ واخواتها، ما خلا لكنَّ. فلما عرضتها على عليٍّ (عليه السلام) أمرني بضم لكنَّ إليها. وكنت كلما وضعت بابا من ابواب النحو عرضتها عليه (رضي الله عنه) إلى ان حصلت ما فيه الكفاية. قال ما أحسنَ هذا النحو الذي نحوته!

فلذلك سُميَّ النحو.

> I wrote two chapters on conjunctions and attributes then two chapters on exclamation and interrogatives. Then I wrote about إنَّ واخواتها and I

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> skipped لكنَّ. When I showed that to him (Peace be upon him), he ordered me to add لكنَّ. Therefore, every time I finish a chapter I showed it to him (May God be satisfied with him), until I covered what I thought to be enough. He said, "How beautiful is the approach you have taken!" From there the concept of grammar النحو came to exist.

Following Abu Al-Aswad Al-Du'ali came a group of grammarians that we know most of by their names, not their works. The list includes:
Ibn ‘AaSim , نصر بن عاصم , Al-Mahry عنبسة بن معدان المهري , Al-Aqran ميمون الاقرن , Al-Akhfash الاخفش , Al-‘Adwaany يحيى بن يعمر العدواني , Al-Hadhramy عبد الله بن ابي اسحق الحضرمي , Al-‘Araj الاكبر , Ibn Al-‘Alaa' أبو عمرو بن العلاء , Al-Thaqafy عيسى بن عمر الثقفي, who wrote two famous books, الإكمال and الجامع

Waafi credited Al-Thaqafy الثقفي for transferring the interest from Basrah to Kuufa, because he began his work there, and Al-Khalil was his student. Among the other Kuufic grammarians were Al-Tamiimy أبو معاوية شيبان بن عبد الرحمن التميمي and Al-Harraa' أبو مسلم معاذ الهراء and Al-Ru'aasy أبو جعفر الرؤاسي who wrote (الفيصل). If Siibawayh was considered the 'Imaam of grammar in Basrah, the Kuufic version was Al-Kisaa'y أبو الحسن علي بن حمزة بن فيروز الكسائي who studied under Al-Harraa' الهرَّاء and Al-Ru'aasy الرؤاسي. Unfortunately, Al-Kisaa'y did not author any major work in Arabic grammar. However, he became one of the best seven readers of the Quran.

The framework of the Arab grammarians served exclusively for the analysis of Arabic and, therefore, has a special relevance for the study of the language. From the period between 750 and 1500 we know the names of more than 4000 grammarians who developed a truly comprehensive body of knowledge on their own language.

Siibawayh was the first grammarian to give an account of the entire language in what was probably the first publication in book form in Arabic prose. In his book, زهر الآداب وثمر الألباب , Al-Husary reported that Siibawayh used to have his work reviewed by another grammarian of his time named Al-Akhfash Al-Saghiir who said that, " Siibawayh showed me the grammar rules he came up with thinking that I knew better than him. In fact, he has better knowledge than me." Siibawayh's example set the trend for all subsequent generations of grammarians, who believed that their main task was to

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provide an explanation for every single phenomenon in Arabic. Consequently, they distinguished between what was transmitted and what was theoretically possible in language. In principle, they accepted everything from reliable resources, which included the language of the Qur'an, pre-Islamic poetry, and testimonies from trustworthy Bedouin informants. After the period of the Islamic conquests, the sedentary population of Mekka and Medina began to regard the free-roaming Bedouin, whose language preserved the purity of the pre-Islamic times, as the ideal type of Arab, and the term كلام العرب 'Language of the Arabs' came to denote the pure, unaffected language of the Bedouins.

Versteegh stated that the early beginnings of grammar and lexicography began at a time when Bedouin informants were still around and could be consulted. There can be no doubt that the grammarians and lexicographers regarded the Bedouin as the true speakers of the Arabic FuSHa, and continued to do so after the conquests. In the words of Ibn Khalduun, the Bedouin spoke according to their linguistic intuitions and did not need any grammarian to tell them how to use the declensional endings. There are reports that it was fashionable among notable families to send their sons into the desert, not only learn how to shoot and hunt, but also to practice speaking pure Arabic. The Prophet Mohammed was one of those when he was a small boy. Other reports come from professional grammarians who stayed for some time with a Bedouin tribe and studied their speech because it was considered to be more correct than that of the towns and cities.

The Arabic linguistic references tell us that the need for some "linguistic authority" came to exist long before the time of Al-Khalil and Siibawayh. There is a vast amount of anecdotes concerning the linguistic mistakes made by the non-Arabs who converted to Islam. It is commonly believed that these anecdotes document a state of confusion and corruption of the Classical language. According to many resources, the Well-guided fourth Caliph, Ali Ibn 'Abi Taalib, the cousin and son-in-law of the Prophet Mohammed, was the first to insist that something to be done. One anecdote mentioned that Ali came to perform his pre-dawn prayer at the Mosque of A-Kuufah. As he went in, he heard a non-Arab Muslim reading the Quran and that man was assigning the end-words voweling incorrectly. The verse in question was from FaaTir (Chapter #35. Verse # 28):

إنما يخشى اللهَ من عبادهِ العلماءُ

Those truly fear Allah,
Among His Servants
Who have knowledge

Apparently, that man had the nominative case assigned to what supposed to be the direct object اللهَ, and the accusative case was assigned to the subject العلماءُ. Because the end-word voweling is the manifestation of Arabic language grammar, the meaning of that verse was completely messed up. That same day Ali handed a note to Abu Al-'Aswad Al-Du'ali which said that, "Speech is made of three elements; nouns, verbs, and particles." Ali asked Al-Du'ali to expand on that definition and write the first grammar rules for

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Arabic. In other words, Ali was asking for a "linguistic authority" whose rules should be enforced.

According to some historians, Al-Du'ali at first hesitated but was later persuaded when his own daughter made a terrible mistake in the use of the declensional endings, by confusing the expressions:

ما أحسنُ السماءِ؟ / ما أحسنَ السماءَ!

How beautiful is the sky!/What is the most beautiful thing in the sky?

She was reported to have said:

ما أحسنُ السماءَ؟ / ما أحسنَ السماءِ!

The origin of the "dot," notation of the three short vowels, and the Nunation is ascribed to 'Abu Al-'Aswad, and the names of the vowels (FatHa, Dhamma, Kasra) are connected to their articulations. From that we have the common expression, ضع النقاط على الحروف!, literally meaning "put the dots on the letters!, i.e., to "be more clear/specific."Two other innovations attributed to 'Abu Al-'Aswad concern the notation for hamza (glottal stop) and Shadda (consonant gemination). Both signs are absent from the Nabataean script.

The framework of the Arab grammarians served exclusively for the analysis of Arabic and therefore has a special relevance for the study of the language. From the period between 750 and 1500 we know the names of more than 4000 grammarians who elaborated a comprehensive body of knowledge on their own language.

Most Arabic grammars follow the order established by Siibawayh and start with syntax ألنحو, followed by morphology التصريف, with phonology added as an appendix. Phonology did not count as an independent discipline and was therefore relegated to a position at the end of the treatise, although a considerable body of phonetic knowledge was transmitted in introductions to dictionaries and in treaties on recitation of the Qur'an, تجويد

The grammarians' main preoccupation was the explanation of the case endings of the words in the sentence, called إعراب , a term originally meant the correct use of Arabic according to the language of the Bedouins but came to mean declension. Kees believes that the works which appeared after Al-Khalil and Siibawayh only contributed either by offering commentaries or further explanations. In this context, this publication is nothing more than an account of the most common rules non-speakers of Arabic will need to refer to in their quest for learning the language. Yet, our additional aim is to offer some suggestions and ideas on how to present these commonly used rules.

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These suggestions and ideas are based on recent research in language proficiency learning and pedagogy.

Many researchers agree that formal classroom instruction of certain grammatical structures -that is, morphological inflections, function words, and syntactic word order- can be beneficial to students. The rationale for teaching grammar is multifaceted. First students are expected to be already literate and therefore have established expectation concerning language instruction. Grammar instruction can be beneficial because of the fact that it raises learners' consciousness concerning the differences and similarities of L1 and L2. In this respect, grammar instruction can be used as a "linguistic map," with reference points of "rules of thumbs" to assist students as they explore the "topography" of the new language.

However, we need to remember that grammatical structures by themselves are rather useless. Like road signs, grammatical structures take on meaning only if they are situated in a context and in connected discourse. Furthermore, Krashen (1982) reminds us that grammatical structures will become internalized only if the learners are placed in a situation in which they need to use the structures for communicative purposes. Consequently, an important role of the teacher is to create learning situations in which the students feel a need to master the grammar in order to comprehend and communicate in the target language. A detailed pedagogy scheme on how to teach and learn grammar is provided in a section that follows the presentation of the rules.

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1. The Arabic Alphabet.

The Arabic sources, as long as they do not attribute the invention of the Arabic script to Adam or Ishmael, tell us that the script had been introduced either from South Arabia region or from Mesopotamia (Iraq). Ibn Al-Nadim, for example, said that the people of Al-Hira, the capital of the Lakhmid dynasty in the Euphrates valley, used a form of Syriac cursive script which had developed into the Arabic alphabet.

Versteegh claims that the theory of Syriac origin has now been abandoned by most scholars. It seems much more likely to him that the Arabic alphabet is derived from a type of cursive Nabataean in Petra, Jordan. In the Aramaic script, from which Nabataean writing ultimately derived, there are no ligatures between letters. But in the cursive forms of the Nabataean script most of the features that characterize the Arabic script already appear. Versteegh adds that the elaboration of an Arabic script for texts in Arabic took place as early as the second century CE. This would mean that the development of the Arabic script as it is used in pre-Islamic inscriptions occurred largely independently from the later developments in Nabataean epigraphic script. The most important internal development in Arabic script is the systematic elaboration of connections between letters within the word, and the system of different forms of the letters according to their position within the word.

According to Siibawayh, the Arabic Alphabet is made of 29 letters, including 3 long vowels. He put them in the following order starting with the laryngeal and ending with labial, representing the place of articulation along the vocal tract.

ء، ا، هـ ، ع ، ح ، غ ، خ ، ك ، ق ، ض،
ج ، ش ، ي ، ل ، ر ، ن ، ط ، د ، ت ، ص ،
ز ، س ، ظ ، ذ ، ث ، ف ، ب ، م ، و

Though Siibawayh listed 29 letters he concluded that in reality there were 35 sounds which are represented by those 29 letters. He explained that the recitation of the Quran and reading of poetry had necessitated the existance of those 6 additional sounds. The list included the 'light Nuun' النون الخفيفة , the 'medial Hamza' الهمزة التي بين بين, 'Alif al-'Imaala الالف التي تُمال إمالة شديدة,'the J-sounded Shiin الشين التي كالجيم, the Z-sounded emphatic S' الصاد التي تكون كالزاي , 'the velarized 'Alif' ألف التفخيم in the language of Hijaaz in words like, الحياة والصلاة والزكاة.

Siibawayh went on to say that he could trace 42 sounds but the additional 7 sounds were not favorable in the recitation of the Quran and reading of poetry. Therefore, they were of less significance since their use is only limited to oral communication.

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Al-Khalil Ibn Ahmed, who died in 791, grouped and put them in the following order:

ع ح هـ خ غ ، ق ك ، ج ش ض ، ص س ز ، ط د ت ، ظ ث ذ ، ر د ن ، ف ب م ، و ا ي ء

The codification of the Qur'an was a crucial moment in the development of a written standard for the Arabic language. On a practical level, the writing-down of the holy text involved all kinds of decisions concerning the orthography of the Arabic script and elaboration of a number of conventions to make writing less ambiguous and more manageable than it had been in pre-Islamic Arabia.

Writing was not unknown in the peninsula in that period. But, for religious reasons, early Islamic sources emphasized the illiteracy of the Prophet Mohammed. The Prophet was أميّ, someone who could not read nor write, and this was what made the revelation of the Qur'an and his recitation of the text a miracle.

There are clear indications that as early as the sixth century writing was fairly common in the urban centers of the peninsula, in Mekka and to a lesser degree in Medina. In the commercial society that was Mekka, businessmen must have had at their disposal various means of recording their transactions. There are references to treaties being written down and preserved in the Ka'ba in Mekka. Even the الرواة , the transmitters of poetry, sometimes relied on written notes, although they recited the poems entrusted to them orally. In the Qur'an, we find reflection of a society in which writing for commercial purposes was well established. In the second sura we find, for instance, detailed stipulations on the settlement of debts that include the exact writing-down of the terms.

In the biography of the Prophet, there are many references to his using scribes for his correspondence with Arab tribes and of writing treaties. In the accounts preserved by the historians, scribes and witnesses were mentioned and the Prophet signed those documents with his fingernail. Tradition has preserved the names of several scribes to whom Mohammed dictated messages, chief among them being Zayd Ibn Thabit.

Just as Christian monks of the Middle Ages spent lifetimes writing and illuminating religious manuscripts, their Arab and Muslim forebears contemporaries devoted their lives to producing elegantly handwritten copies of the Quran. In lieu of pictorial representation, which was frowned upon, calligraphy became not only practical, but decorative, replacing design, painting and sculpture over a period of centuries. Later every caliph's court employed these artists to draw up official documents, design official signatures and write out diplomatic correspondence.

The Arabs and Muslims of that time used interlaced geometric lines derivations from the Kufic style to adorn the walls of palaces and mosques, and the name of this style, arabesque, is a reminder of its cultural origins. Arabic calligraphy forms a primary ornamentation of the Moorish palace of Alhambra in Granada, other citadels and

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mosques of Moorish Spain speak eloquently of the golden ages of arabesque design and calligraphy.

The tracery and flowing patterns of the arabesque style, of calligraphy itself, imply a deeper, symbolic meaning stemming from ancient mystic beliefs. The designs endlessly reproducing themselves in apparently confused entanglements, but in reality flowing an ingenious system, are interpreted as symbolic of the order of nature which in perpetual change always repeats its cycles. The meanders are said to represent the continuity of life, the circle is held to stand for eternity and the rosettes and palmettos of design for birth and maturity.

Calligraphers today play an integral role in the Arab and Muslim Worlds. They not only copy Quranic verses and design phrases to be incorporated into building tiles and mosques , but they write nearly all newspaper and magazine headlines. Modern Arabic lends itself to the art, with its fluid design and diacritical markings.

2. **The Arabic Consonatial System** includes equal numbers of voiced versus voiceless, two nasals, three velarised, two lateral and one trill. Please note the following diagram:

	Obstruents				**Sonorants (all voiced)**		
	Unvelarized		**Velarized**				
	Voiceless	voiced	voiceless	voiced	nasal	lateral	trill
labial		ب			م		
labio-dental	ف						
interdental	ث	ذ		ظ			
dento-alve.	س/ت	ز/د	ص/ط	ض	ن	ل	ر
palatal	ش	ج					
velar	ك						
uvular	ق/خ	غ					
Pharyngal	ح	ع					
Laryngeal	هـ/ء						

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3. One Direction Connectors. Of the 29 letters that make the Arabic Alphabet only six connect to the proceeding letter. These include two long vowels ا and و , and four consonants; د ، ذ ، ر ، ز . The rest connect to both sides.

4. Emphatic Consonants are a Semitic languages phenomenon. In Arabic there are four which include ض ، ظ ، ط ، ص . These consonants are articulated by a process of velarization: the tip of the tongue is lowered, the root of the tongue is raised towards the soft palate (velum), and in the process the timbre of the neighboring vowels is shifted towards a posterior realization.

5. Short Vowels in Arabic

The notation of the short vowels was a complicated problem. Abu Al-Aswad Al-Du'ali is credited with introduction of the system of colored dots in the writing system, and the terminology, "FatHa ـَ , Dhamma ـُ , Kasra ـِ.". But, a substantial improvement in the system of short vowels notation is usually attributed to the first lexicographer of the Arabic language, Al-Khalil Ibn Ahmed. He replaced the colored dots with specific shapes for the short vowels and the Shadda. With Al-Khalil's reform, the system of Arabic orthography was almost the same ever since.

When used at the end of a definite noun or adjective they indicate case.

(a) ـُ indicates Nominative case as in الكتابُ

(b) ـَ indicates Accusative case as in الكتابَ

(c) ـِ indicates Genitive case as in الكتابِ

As you might have noticed, Siibawaih did not include the short vowels. Neither did he talk about the diphthongs which are created every time you have a short vowel proceeding the long vowels و and ي as in بَيت ، يَوم

6. Nunation. When a noun or an adjective is indefinite it carries Nunation, which is any of the short vowels plus /n/ sound.

(a) ـٌ indicates Nominative case as in استاذةٌ
(b) ـً indicates Accusative case as in استاذةً
(c) ـٍ indicates Genitive case as in استاذةٍ

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Please notice that the accusative Nunation ـً is always written on (ا) as in بيتاً. An exception to that is when the final consonant is either the feminine marker, Taa' MarbuTa طالبةً, or Hamza, سماءً

7. The Shadda is used when you have two identical consonants in a sequence, providing that the first has a **Sukuun** (zero vowel).

دَرْرَسَ is written as دَرَّسَ

8. The Sun Letters. Due to a Phonological rule, the /ل/ sound of the definite article is assimilated by any of the following sun consonants. Therefore, you need to use Shadda to replace the assimilated /ل/. The Sun Letters are:

ت ث د ذ ر ز س ش ص ض ط ظ ن   الدَّرسُ

9. The Moon Letters have the definite article fully pronounced. They are:

ب ج ح خ ع غ ف ق ك ل م هـ   الكتابُ

10. Arabic Syntax. According to Siibawayh words are noun إسم , verb فِعل , or particle حَرف intended for items which are neither noun nor verb. The basic difference between the three parts is the declension, الأعراب .In principle, only nouns and their adjectives have case endings to indicate their syntactic function in a sentence. This classification remained intact throughout the history of the Arabic grammatical traditions. The noun category was defined either as a word with certain syntactic characteristics such as its combinability with the definite article or as a word denoting an essence. Unlike the definition of the noun in Western grammar, the Arabic noun category includes adjectives, pronouns and even a number of prepositions and adverbs. The category of the verb was defined as a word that denotes an action and could be combined with some particles. The particle category includes the remaining words, and their function is to assist other words in their semantic function in the sentence.

11. The Definite Article in Arabic. A noun or adjective is made definite by prefixing (الـ) to it.

a. an old house   بيتٌ قديمٌ
b. the old house   البيتُ قديمٌ

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12. The Arabic Morphology. At a very early date, the Arab grammarians invented a notation for the morphological patterns التصريف , which represented the three root radicals فعل For those grammarians, the task of morphology was the breakdown of words into radical and auxiliary consonants الزوائد. The grammarians set up methods to identify the radicals, of which the most important was الاشتقاق , the comparison of the form under scrutiny with morphologically-related words with the same semantic content. In line with the idea of the purity of the language, the semantic extension of an existing word was regarded as the most appropriate device for expansion of the lexicon. The model for this procedure was believed to have been given by the language of the Qur'an itself. Semantic extension became an accepted method of creating new terminology.

13. The Feminine Marker. As in many other languages, any Arabic noun/adjective has to be either masculine or feminine. With few exceptions, the general rule is to suffix the Taa' MarbuTa (ـة/ة) to the masculine noun/adjective forms to derive the feminine ones. Examples are:

nouns طالب/طالبة ، مراسل/مراسلة ، استاذ/استاذة

adjectives جديد/جديدة ، قديم/قديمة، جميل/جميلة

However, you need to remember that the Taa' Marbuta (ـة/ة) is used in certain ancient Arabic male proper names such as:

حمزة ، معاوية ، طلحة

Also, it is used on some broken plural patterns such as:

(giant) عملاق/عمالقة (professor/s) استاذ/استاذة

14. The Personal pronouns are used to replace nouns. The following is a list of the singular (1-5) and plural forms (6-10):

1. انا 6 . نحن
2. انتَ 7.انتم
3. انتِ 8.انتنَّ
4. هو 9 . هُم
5. هي 10. هُنَّ

15. All countries, towns, villages, etc. are treated as feminine. The exceptions to this rule are six Arab countries. These are:

المغرب , الأردُن , العراق , السودان , لُبنان , الكويت

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16. Definiteness in Arabic. As you might have noticed in the phrases in point #11 above, adjectives in Arabic usually follow nouns and agree with them in terms of number, gender, case, and definiteness/indefiniteness.

a. small book كتابٌ صغيرٌ

b. the small book الكتابُ صغيرٌ

If an adjective completely agrees with its noun in every aspect, then you have a phrase, as in examples (a) and (b) below. However, if a noun (subject) is definite and its adjective (predicate) is indefinite you have a sentence, as in (c).

(a) a new house بيتٌ جديدٌ

(b) the new house البيتُ الجديدُ

(c) The house is new البيتُ جديدٌ

17. The Nisba is an adjective that is created from a noun. The most common are those that refer to origin, nationality or country. The main device for making such adjectives from nouns is to suffix (يٌّ) for masculine and (يَّةٌ) for feminine to the noun. The noun must be first stripped off (a) the definite article, (b) feminine suffix, or (c) final position long vowel.

a. (العراق) ، عراقيٌّ ، عراقيَّة

b. (السعودية) ، سعوديٌّ ، سعوديَّة

c. (سوريا) ، سوريٌّ ، سوريَّة

18. Long vowel to a Diphthong. If any of the two long vowel و , ا is proceeded by the short vowel َ , the long vowel changes its character to a diphthong:

uu ---> ou دور ، دَور

ii ---> ei دين ، دَين

19. The Possessive pronouns are suffixed to nouns to express possession and, consequently, make them definite.

my house, your (f) house, our house بَيتُنا ، بَيتُكِ ، بَيتي

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The following is a list of the personal pronouns (singular 1-5 and plural 6-10), and their corresponding possessive ones:

1. انا ـي	6. نحن ـنا
2. انتَ ـكَ	7. انتم ـكم
3. انتِ ـكِ	8. انتنَّ ـكنَّ
4. هو ـهُ	9. هم ـهُم
5. هي ـها	10. هنَّ ـهنَّ

20. Sentences in Arabic. The closest equivalent in Arabic grammar to the Western notion of a 'sentence' is جملة , a syntactically complete string of words that expresses a semantically complete message. In a sentence, there is always one head word that relays or determines the sentential functions resulting in markers in the form of case endings. According to the Western analysis of Arabic sentence structure , there are two
types of sentence: nominal and verbal. The Arab Grammarians differ and suggest three types.

(a) الجملة الفعلية The verbal sentence is the basic sentence. Its order is **(object)<--- subject <--- verb.** In this type of sentence, a verb is marked by the gender of its subject.

(b) الجملة الاسمية The Nominal Sentence is where the subject takes an initial position for emphatic purposes, followed by the verb, **(object)<--- verb <--- subject**. Consequently, the verb is marked by the number and gender of its subject.

(c) جملة المبتدأ والخبر The Equational Sentence is made of a subject and a predicate without any expressed verb. The verb "to be" is understood, **predicate<--- subject**. Both the subject and the predicate have to be in the nominative case.

21. The Vocative Particle يا is limited for use with people only. The noun it is used with becomes definite, and therefore would carry a short vowel, not Nunation.

يا استاذُ! O, professor!

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22. Idaafa الاضافة . The Idaafa structure is usually made of two or more nouns that are semantically related and in a sequence. Sometimes it sounds like a sort of "possessive" relationship, where English could use "of" or "'s" .The first term of the Idaafa might be in any case and should not take Nunation or a definite article. The Second term of the Idaafa, on the other hand, is always in the genitive case and may take Nunation or a definite article.

the language professor:

استاذُ اللغةِ ، استاذَ اللغةِ ، استاذِ اللغةِ

a language professor:

استاذُ لغةٍ ، استاذَ لغةٍ ، استاذِ لغةٍ

If you encounter a cluster of nouns, then you should try to find out if it is an Idaafa structure.

23. The Simple Idaafa is made of two nouns. The Complex Idaafa is made of 3 or more. As expected, such sequences will create a Syntactical Environment where some nouns will play double grammatical functions.

a. the university building بناءُ الجامعةِ

b. the door of the university building بابُ بناءِ الجامعةِ

24. The Diptotes is a category of proper names of individuals, countries, cities, and towns. These nouns share the following characteristics:

a. They do not take the definite article.

b. In spite of the absence of the definite article, they do not take Nunation.

c. In the genitive case they take the accusative case marker instead.

a. Omer's hobbies هواياتُ عمرَ

b. from Baghdad من بغدادَ

25. Demonstrative Pronouns. The use of "this/that & these/those" in Arabic is determined by the number and gender of the noun/adjective they introduce.

a. Singulars are ذلكَ ، هذا ، تلك (f) ، هذهِ (f)

b. Plurals are هؤلاءِ ، أولئكَ (no gender distinction)

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26. The Equational Sentences. As indicated earlier, an equational sentence in Arabic is a sentence without a verb. It consists of two parts, a subject and a predicate. The subject could be (a) a demonstrative pronoun, (b) a personal pronoun, or (c) a noun, while the predicate may be either of these, as well as (c) an adjective, (d) an adverb, or (e) a prepositional phrase.

(a) a subject demonstrative pronoun	هذهِ كليَّةٌ .
(b) a subject personal pronoun	أنا محمدٌ .
(c) a subject noun	الاستاذُ في الصفِّ.
(a) a predicate personal pronoun	الاستاذُ أنا.
(b) a predicate noun	الاستاذُ محمدٌّ .
(c) a predicate indefinite adjective	الاستاذُ جديدٌ .
(d) a predicate adverb	الاستاذُ هناكَ.
(e) a predicate prep. phrase	الاستاذُ فِي المكتبِ.

A pronoun of separation could be added in example (b) above, where both the subject and the predicate are nouns.

الاستاذُ هو محمدٌّ.

27. Interrogative Particles. هل / أ are interrogative particles which are used to introduce questions that may be answered with either Yes or No.

أ ؟هل هذا مكتبٌ؟

Is this an office?

There is some phonological restriction on the use of أ when the following word starts with a Hamza, such as:

أأنتَ جديدٌ هنا؟

It is better, in fact easier phonetically, to use هل

هل أنتَ جديدٌ هنا؟

28. Indefinite Noun Subject. You cannot start a sentence in Arabic with an indefinite noun subject. Under such circumstances, the subject needs to be moved inside the sentence and, therefore, will take the predicate position, not its syntactical function.

في الصفِّ طالباتٌ مصرياتٌ.

There are Egyptian students (f) in the classroom.

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29. Negating Equational Sentences. This type of Arabic sentence is negated by using لَيسَ . Remember that the predicate noun or adjective has to be in the accuasative case.

The professor is not Egyptian. لَيسَ الاستاذُ مصريًّاً.

30. The Subject markers for verbs in the past tense are suffixed to the verb stem in order to demonstrate subject/verb agreement.
They are:

هو (ـَ) ، هي (ـَتْ) ، أنتَ (ـْتَ) ، أنتِ (ـْتِ) ، أنا (ـْتُ)

هُم (ـوا) ، هنَّ (ـْنَ) ، أنتم (ـْتُم) ، أنتُنَّ (ـْتُنَّ) ، نحنُ (ـْنا)

31. The Different Forms of لَيسَ. When subject pronouns are attached to لَيسَ, it will take the following forms:

أنا	لستُ	نحنُ	لسنا
أنتَ	لستَ	أنتم	لستُم
أنتِ	لستِ	أنتُنَّ	لستُنَّ
هو	ليسَ	هم	ليسوا
هي	ليسَتْ	هُنَّ	لسنَ

32. Interrogative Particles هل / أ **(revisited)**. The Arabic language does not tolerate the use of هل with any form of لَيسَ in order to make a question. You have to stick with أ .

أليسَ الطالبُ في المكتبةِ؟

Isn't the student (m) in the library?

33. The Idaafa (revisited). Arabic grammar does not allow anything to be placed between the first and second term of Idaafa except for a demonstrative pronoun. Therefore,

(a) the student's book كتابُ الطالبةِ

is correct and

(b) this student's book كتابُ هذهِ الطالبةِ

is also correct. But,

(c) كتابُها الطالبةِ

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is incorrect due to the fact that the possessive pronoun (ـها) is inserted between the first and second terms of Idaafa.

34. Verb-Subject Agreement. A verb that proceeds its subject is marked by gender only. If it follows its subject it should be marked by both number and gender.

The students (f) went to the dorm. ذهبتِ الطالباتُ الى السكنِ.

The students (f) went to the dorm. الطالباتُ ذهبنَ الى السكنِ.

35. A Transitive Verb (a) requires an object; intransitive (b) does not.

a. I ate an apple. أكلتُ تُفاحةً .

b. I went to the university. ذهبتُ إلى الجامعةِ.

36. Helping Vowels replace the Zero Vowel when the following word starts with Hamza. Therefore, an environment for using a helping vowel will be created every time one uses a definite article. The purpose of this Phonological Rule is to provide a smooth transition from one word to the next. Generally speaking, this transition is governed by the following rules.

a. If the proceeding vowel is FatHa the helping vowel is Kasra.

Is the book new? (هَلْ) هَلِ الكتابُ جديدٌ؟

b. If the proceeding vowel is Kasra, the helping vowel is FatHa.

This pencil is from the office. هذا القلمُ (مِنْ) مِنَ المكتَبِ.

c. If the proceeding vowel is Dhamma, the helping vowel is Dhamma.

لماذا (قابَلتُمْ) قابَلتُمُ المديرةَ؟

Why did you (m, pl) meet the director (f)?

37. Object Pronouns. You remember what was mentioned earlier that possessive pronouns are suffixed to nouns. Now, I would like to remind you that object pronouns are suffixed to the verbs. Please, notice the difference of the pronouns in the following sentences:

a. (Possessive Pronoun) كتابُها على الطاولةِ.

b. (Object Pronoun) شاهدتُها في السوقِ.

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38. The word ما has different meanings, depending on the context. It could mean "what," and in this case you are expected to have a demonstarative pronoun or a definite noun following it.

What is this? ما هذا؟

What is his job? ما عملـُهُ؟

When the question word ما is followed by a verb in the past tense, it changes its own function to a negation particle.

I did not eat at this restaurant. ما أكلتُ في هذا المطعم.

39. The Cluster Buster. Generally speaking, Arabic does not tolerate three or more consonant clusters. The common practice to deal with such a phonological environment is to insert a short or long vowel in between. We mentioned earlier the use of the short helping vowel. A good example for the use of a long vowel is when we have an attached object pronoun for transitive verbs which have أنتم as a subject. Notice the use of the long vowel (و) to break the cluster in the following sentences:

شاهدتـُمو ها في السوقِ.

You (mp) saw her in the market.

قابلتـُمونا في المقهى.

You (mp) met us in the cafe.

علمتـُموهُ العربيةَ.

You (mp) taught him Arabic.

40. Negation of Past Tense Verbs. There are two methods to negate the verbs in past tense. The easy way is by using ما before the verb. The other is to use the negation particle لم, followed by the jussive form of the verb.

We didn't watch/see this movie. ما شاهَدنا هذا الفلمَ.

لم نُشاهِدْ هذا الفلمَ.

41. هُنا / هُناكَ are nouns that can also be used as adverbs.

(a) There is a student (f) in the classroom. هُناكَ طالبةٌ في الصفِّ.

(b) The new book is here. الكتابُ الجديدُ هُنا.

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42. كُلّ is a noun that will be a first term of Idaafa and could mean "every/each" if it is followed by a singular indefinite noun. If the singular noun is definite, كُلّ would mean "all/whole". If it is used after a noun, then it should carry its corresponding pronoun suffix and its function becomes emphatic.

a. I read every book! — قرأتُ كُلَّ كتابٍ.

b. I read the whole book. — قرأتُ كُلَّ الكتابِ.

c. I read the book, all of it. — قرأتُ الكتابَ كُلَّهُ

However, if كُلّ is followed by a plural noun, that noun should be definite and both create Idaafa. Check the following sentences:

حضرَ كلُّ الموظفينَ
All the employees (m) came.

حضرَ كلُّ موظفي المكتبِ.
All the office employees (m) came.

43. The conjunction (و) changes to (أو) when the sentence is negated.

I like coffee and tea. — أحِبُّ القهوةَ والشايَ.

Neither do I like coffee nor tea. — لا أحِبُّ القهوةَ أوالشايَ.

44. Definiteness in Arabic (Revisited). You should know by now that a noun or an adjective in Arabic is made definite by one of the following methods:

a. a definite article
b. following the vocative particle
c. a possessive pronoun
d. by relating it to a definite noun in Idaafa structure

45. Emphasis/Contrast. Since verb form indicates the person, gender, and number of the subject any use of a subject pronoun is considered redundant. If, however, you want to emphasize or contrast two objects Arabic allows you to use the subject pronoun in such a linguistic environment.

أنا ذهبتُ إلى المكتبةِ وهُم ذهبوا إلى المطعمِ.
I went to the library and they went to the restaurant.

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46. The Defacto Case of the Noun and Adjective in Arabic is **Nominative.** A noun case is changed to **accusative** if it becomes an object of a verb (There are other cases where a noun should carry the accusative case marker. Check Kaana & Inna points). A noun is said to be in the **genitive** case if it follows a preposition or it is a second term of Idaafa. No matter what is the case of the noun, the adjective will follow, marked by the same case.

The Egyptian man is in his house. الرجُلُ المِصريُّ في بَيتِهِ.

I saw the Egyptian man. شاهدتُ الرجُلَ المصريَّ.

I said hello to the Egyptian man. سلَّمتُ على الرجُلِ المصريِّ.

47. لِماذا (why) has to be followed by a verb because it asks about action/activity (verbs usually express those).

Why did you (m) go back to the room? لِماذا رجعتُ إلى الغرفةِ؟

48. When it means "how many," كَم has to be followed by an indefinite noun, in the accusative case. Unlike English, it has to be singular. Arab grammarians call it a particle of "The Accusative of Distinction," or تَمييز.

How many students are there in the class? كم طالِباً في الصفِّ؟

49. Numbers that proceed nouns should take the opposite gender of those nouns. Furthermore, they should carry the marker that is determined by their grammatical function in the sentence. The noun itself has to be in the genitive case because this combination will create an Idaafa.

a. I met five students (f). قابلتُ خَمسَ طالباتٍ.

b. Five students (m) came. حضَرَ خَمسَةُ طلابٍ.

50. Plurals. There are three types of plural in Arabic:

a. The Masculine Sound plural is created by (ونَ) suffixed to the noun in the nominative case, and (ينَ) in both genitive and accusative cases.

teachers (m) مُدرِّسونَ ، مُدرِّسينَ ، مُدرِّسينَ

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b. The Feminine sound plural is created by dropping the Taa' MarbuuTa and replacing it with (اتٌ) for the nominative case and (اتٍ) for the accusative & genitive cases.

teachers مُدرِّساتٌ ، مُدرِّساتٍ ، مُدرِّساتٍ

c. The Broken plural is an irregular form. Even though several nouns may exhibit the same "broken" pattern, one has to learn the words individually.

dog(s), cat(s) كلبٌ / كِلابٌ ، قِطٌّ / قِططٌ

51. Numbers (Revisited). It was mentioned earlier that numbers that proceed nouns should take the opposite gender of those nouns. An additional rule which you need to consider is that unlike English, the noun has to be in plural only between 3-10. After that the noun has to be singular in the accusative case. This is another example of تمييز "accusative of distinction."

إشتريتُ خمسةَ عَشرَ قلماً.

I bought fifteen pencils.

52. أيٌّ / أيَّـةُ both mean "which" (as a question word). The first is used for masculine while the second is used for feminine. The noun which follows either one of them has to be in the genitive case. The implication is that the two nouns create Idaafa. Please notice that أيٌّ / أيَّـةُ carry the vowel of the original case of the noun you ask about.

أيَّـةُ مَجلـَّةٍ هذهِ؟

a. Which magazine **(subject-nominative)** is this?

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أيَّ طالبٍ شاهدتِ؟

b. Which student (m) **(object-accusative)** did you (f) see?

إلى أيـَّةِ مدينةٍ سافرتَ؟

c. To which city **(object of a prep.-genitive)** did you travel?

53. Verb Object Pronouns. We mentioned earlier that object pronouns are suffixed to the transitive verbs.

شاهدَها في مَحطةِ القطاراتِ.

He saw her at the train station.

54. Object Pronouns of Prepositions. The object pronouns for transitive verbs are the same for the intransitive verbs which take prepositions. An exception to this is the object pronoun for the first person, أنا , which becomes (ي) for some prepositions.

ذهَبَتْ معي إلى السوقِ.

She went with me to the market.

Please remember that the object pronouns in such linguistic environment are attached to prepositions, **not the verbs**.

The list of verb and preposition object pronouns suffixes includes the following:

Object	Subject	Independent
ـني / (ي)	ـتُ	1. أنا
ـكَ	ـتَ	2. أنتَ
ـكِ	ـتِ	3. إنتِ
ـهُ	ـَ	4. هو
ـها	ـتْ	5. هي
ـنا	ـنا	6. نحن
ـكُم	ـتُم	7. أنتم
ـكُنَّ	ـتُنَّ	8. أنتُنَّ
ـهُم	ـوا	9. هُم
ـهُنَّ	ـنَ	10. هُنَّ

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55. Prepositions which end with Alif MaQsura, (ى) will reclaim their original (ي) form when any object pronoun is attached to them. Check the following example:

سَلَّمَ عليها عندما شاهدَها في مَحطةِ القطاراتِ.

He greeted her when he saw her at the train station.

56. Feminine Sound Plurals take the genitive marker for the accusative case.

شاهدنا الطالباتِ في مَكتبِ البريدِ.

We saw the students (f) at the post office.

57. The Roots. Most Arabic words can be attributed to some 3-letter root, where radicals are referred to by means of a prototypical root, فَعَلَ . ف stands for the first radical, ع for the second, and ل for the third. This 3-letter root form is the entry you need to use when you want to check out any word in any Arabic dictionary. You should know by now how to dissect words in order to get to that root. Mainly, you need to drop off any gender and number markers of the noun/adjective. In case of the verbs, you need to drop off any subject, tense, and mood markers.

58. The Verb Form Numbers system is quite old, going back to the earliest European Arabic grammars such as that of Guillaume Postal, Paris, ca. 1538 and Pedro de Alcala' ca. 1613. Their order of numbering is the same as that which we are familiar with today. Another grammar was published in Rome ca. 1622 which uses the numbering system but has forms II and IV switched. Erpenius' grammar was only superseded in 1810 by the grammar of De Sacy, who used the same system which has been in vogue ever since. Incidentally, the numbering system was also used in older grammars of Hebrew, but seems to have fallen out of usage.

The system, an extremely useful mnemonic device is not entirely unrelated to the traditional work of صَرف, for it follows the order of المجرَّد and المزيد . The use of numbering, however, is the Latin, European innovation which might have been a claque on some aspect of the study of Latin grammar. At the very least, it is well known that Latin grammar traditionally numbers the different classes of conjugation. De Sacy is careful to make clear in his presentation the verb forms that they fall into groups of

المزيد بحرف ، المزيد بحرفين، المزيد بثبلثةِ حُروف

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Most verbs in Arabic can be classified into ten forms. These forms are:

1. فَعَلَ دَرَسَ	6. تَفاعَلَ تَراسَلَ
2. فَعَّلَ دَرَّسَ	7. إنفَعَلَ إنقَلَبَ
3. فاعَلَ شاهَدَ	8. إفتَعَلَ إرتَفَعَ
4. أفعَلَ أقبَلَ	9. إفعَلَّ إحمَرَّ
5. تَفَعَّلَ تَحَدَّثَ	10. إستَفعَلَ إستَخدَمَ

Furthermore, each transitive pattern has an automatic passive counterpart where the stem short vowel Ftha and Kasra are replaced by Dhamma and Kasra.

To learn more about these forms, please check the computer program ARAFORM. You will find it and other programs at the following website:
www.mtholyoke.edu/courses/mjiyad/

59. The Phonological Environment for Form VIII Verb. The characteristic feature of Form VIII is the reflexive affix /ـتَـ/ which is inserted after the first radical of the root. That /ـتَـ/ will create the environment for a phonological rule of assimilation that applies itself if the first radical is a dental stop or fricative. The result is that the inserted /ـتَـ/ is assimilated. Involved here are the following consonants:

ت ث د ذ ز ص ض ط ظ

Compare the following examples:

(a) a fully pronounced /ـتَـ/ جَمَعَ إجتَمَعَ

(b) a fully assimilated /ـتَـ/ زادَ - إزدادَ ، دَعا - إدَّعى

Luckily, Arabic does not have many verbs of this type. However, you need to remember the three following related phonological rules:

(1). After the emphatic consonants ص ض ط the inserted /ـتَـ/ becomes emphatic ط, as in صَدَمَ - إصطَدَمَ

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(2). After the fricatives ت ظ there is a complete assimilation and the resultant double consonant is written with Shadda, as in ظَلَمَ – إظَّلَمَ

(3). If the first radical of the verb is (و) as in وَصَلَ , the (و) will be completely assimilated by the inserted / تَـ /, and thus the use of the Shadda would be required. Consider the following example:

وَصَلَ – إتَّصَلَ

60. Non-human Plurals are treated as feminine singular in terms

of adjective, pronoun, and subject-verb agreement.

السيَّاراتُ جديدةٌ. هي جميلةٌ أيضاً.

The cars are new. They are pretty, too.

61. Multiples of 10 do not show gender distinction. Consider the following sentence:

كتبتُ عشرينَ رسالةً وقرأتُ عشرينَ كتاباً.

I wrote twenty letters and I read twenty books.

62. The Conjunction لكنَّ is usually followed by a noun or a pronoun suffix in the accusative case. On the other hand, لكنْ tolerates the use of verbs after it. Both are used to make compound sentences and mean "but."

لا أحبُّ القهوةَ لكنْ أحِبُّ الحليبَ.

I don't like coffee but I like milk.

البرنامجُ جميلٌ لكنَّهُ طويلٌ.

The program is beautiful but it is long.

63. The Singular Subject and its mood markers for verbs in the present tense are prefixed and suffixed to the verb stem. This is necessary to demonstrate subject/verb agreement. These singular markers are:

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	هو	هي	أنتَ	أنتِ	أنا
Subject markers	تـَ	تـَ	تـَ	تـَ ...يـ	أ
Mood markers	ـُ	ـُ	ـُ	ـنَ	ـُ

64. The Plural Subject and mood markers. It was mentioned above that for verbs in the present tense subject and mood markers are prefixed and suffixed to the verb stem in order to demonstrate subject/verb agreement. The same is true with plural markers, which are:

	هُم	هُنَّ	أنتُم	أنتُنَّ	نحنُ
Subject marker	يَـ ...	يـَ ..ـنَ	تـَ ...و	تـَ ..ـْنَ	نـَ
Mood markers	ـنَ	none	ـنَ	none	ـُ

65. The Present Tense of the Arabic verb requires that you prefix the subject marker and suffix the mood marker to the stem of the verb. However, this is not as easy as it sounds, especially for Form I. The vowels you need to add are going to be a little bit challenging. Note the following paradigm.

ذَهَبَ- يَذهَبُ	1.1. فـَعَلَ - يَفعَلُ
رَجَعَ - يَرجِعُ	2.1. فـَعَلَ - يَفعِلُ
كـَتـَبَ - يَكتـُبُ	3.1. فـَعَلَ - يَفعُلُ
شَرِبَ - يَشرَبُ	4.1. فـَعِلَ - يَفعَلُ
دَرَّسَ - يُدرِّسُ	2. فـَعَّلَ - يُفـَعِّلَ
شاهَدَ - يُشاهِدُ	3. فاعَلَ - يُفاعِلُ
أقبَلَ - يُقبِلَ	4. أفعَلَ - يُفعِلُ
تـَحَدَّثَ - يَتـَحَدَّثُ	5. تـَفـَعَّلَ - يَتـَفـَعَّلُ
تـَقابَلَ - يَتـَقابَلُ	6. تـَفاعَلَ - يَتـَفاعَلُ
إنصَرَفَ - يَنصَرِفُ	7. إنفـَعَلَ - يَنفـَعِلُ
إعتـَمَدَ - يَعتـَمِدُ	8. إفتـَعَلَ- يَفتـَعِلُ
إحمَرَّ - يَحمَرُّ	9. إفعَلَّ - يَفعَلُّ
إستـَخدَمَ – يَستـَخدِمُ	10. إستـَفعَلَ - يَستـَفعِلُ

66. The Moods. The Present tense verb in Arabic has three moods.

1. Indicative is the regular present tense verb.

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تَسكُنُ أختي في هذهِ الشقَّةِ.

My sister <u>lives</u> in this apartment.

2. Subjunctive is used when there is doubt, fear, hope, purpose, obligation, negated future, etc.

لنْ تَسكُنَ أختي في هذهِ الشقَّةِ.

My sister <u>will not live</u> in this apartment.

3. Jussive is used in negating the past tense with the particle لَمْ

لم تَسكُنْ أختي في هذهِ الشقَّةِ.

My sister <u>did not live</u> in this apartment.

67. Vowels of the Present Tense Verb. There are three important vowels you need to take note of when you conjugate any Arabic verb from past tense to the present tense. These include:

1. The Subject marker vowel, which is the first vowel of the verb;
2. The Stem Vowel, which is the vowel that goes on the second radical/consonant of the root;
3. The Mood Marker Vowel, which is the last vowel of the verb.

The following is a chart of these various vowels for the ten forms of the Arabic verb system:

Form	Indicative Mood	Stem	Subject
I	Dhamma	unpredictable	Fatha
II	Dhamma	Kasra	Dhamma
III	Dhamma	Kasra	Dhamma
IV	Dhamma	Kasra	Dhamma
V	Dhamma	Fatha	Fatha
VI	Dhamma	Fatha	Fatha
VII	Dhamma	Kasra	Fatha
VIII	Dhamma	Kasra	Fatha
IX	Dhamma	Fatha	Fatha
X	Dhamma	Kasra	Fatha

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68. **حتَّــى** means "until" when it is followed by a verb in the past tense. When it is followed by a verb in the present tense it will express purpose and, therefore, means "in order to/so that." In that case, the verb should be in the subjunctive mood.

(a) سَكنَ هنا حتَّـى حضرتْ عائلتـُهُ.
(b) إنتـَقـَلـَتْ إلى القاهرةِ حتـَّى تدرُسَ هَناكَ.

69. Negation of Present and Future Tense Verbs.

Verbs in the present tense are negated by لا. Verbs which express future tense are negated by لـنْ after dropping the future marker prefix (سَـ). Please remember that the verb has to be changed to the Subjunctive Mood.

a. We don't watch/see this movie. لا نـُشاهِدُ هذا الفلم.

b. We will not watch/see this movie. لـن نـُشاهِدَ هذا الفلم.

70. The Sick Verbs الافعال المعتلة . Any verb that has a long vowel as one of the three radicals in its root is called a "sick verb." These long vowels will go through a change when the verb is used in the present tense. Consequently, there are three types.

a. **Assimilated**, if the first radical of the verb is a long vowel such as: وَصَلَ / يَصِلُ "to arrive."

b. **Hollow**, when the second radical position is occupied by a long vowel such as: سارَ / يَسيرُ "to walk."

c. **Defective**, when the third radical position is occupied by a long vowel such as: دَعا / يَدعو "to invite."

To check how these irregular verbs are conjugated to the various pronouns for both present & past tenses, please check the computer program at the website address given earlier.

71. بَعضُ ، كـَلٌّ are nouns and when used before another noun they create an Idaafa (a). If, however, they are used after a noun, they will be emphatic for that proceeding noun, and will carry its case and its identical pronoun reference (b).

a. تـَعلـَّمنا كـُلَّ جُملِ الدَّرسِ.
b. تـَعلـَّمنا جُمَلَ الدَّرسِ كـُلـَّها/ كـُلـَّهُ.

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72. The Plural Vocatives أيُّها and أيَّتُها **.** You have already been introduced to the vocative يا , which is used with singular nouns and, therefore, could be followed by a proper noun, a title, or an Idaafa, regardless of the gender.

يا سميرُ! ، يا أستاذةُ! ، يا مَديرَ المكتَبِ!

The plural forms show gender distinction and, therefore, Arabic has أيُّها for the masculine and أيَّتُها for the feminine. The plural vocative should be followed by a noun with the definite article in the nominative case.

أيُّها الطلاّبُ! أيَّتُها الطالباتُ!

73. It was mentioned earlier that the **Masculine Sound Plural** (MSP) is formed by suffixing (ونَ) for the nominative case, and (ـينَ) for the accusative and genitive cases, to the singular form of the noun.

موَظَّفٌ – موَظَّفونَ / موَظَّفينَ

The final (ـنَ) of this kind of plural is dropped when such a noun takes the position of a first term of Idaafa. This rule applies regardless of the case of the noun, whether it is nominative, accusative, or genitive.

موَظَّفو الجامعةِ / موَظَّفي الجامعةِ

the university employees (N and A & G)

74. Negation of the Future Tense (Revisited). When the future verb is marked by (سَـ) the negation particle that is used should be لنْ followed by the verb in the subjunctive mood.

سأذهَبُ إلى البَيتِ becomes لنْ أذهَبَ إلى البَيتِ

If the future tense is marked by سَوفَ then such a construction may be made negative by placing لا before the imperfect indicative verb.

سوفَ أذهبُ إلى البَيتِ becomes سوفَ لا أذهبُ إلى البيتِ

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75. Verbs with Two Objects. Among verbs that take two objects is a group that means "to give/to grant." Consider the following example:

أعطتِ المرأةُ بِنتـَها هديَّةً .

The woman gave her daughter a present.

The direct object is هديَّة and the indirect object is بِنتـَها

76. The Semi-Diptotes is another category that includes colors, the elative patterns of adjectives and some broken plural patterns. They behave like Diptotes and, therefore, they do not take Nunation and they take the accusative marker for the genitive case.

The ruler is on a green book. ألمِسطرَةُ على كتابٍ أخضرَ.

They (m) study in private schools. يُدَرِّسونَ في مَدارسَ خاصَّةٍ.

I talked to a girl who was taller than her sister.. تكلـَّمتُ مع بنتٍ أطولَ من أختِها.

However, they can take the definite article. When they do, they behave like regular nouns or adjectives.

ألمِسطرَةُ على الكتابِ الأخضرِ.
يُدَرِّسونَ في المَدارسِ الخاصَّةِ.
تكلـَّمتُ مع البنتِ الأطولِ من أختِها.

77. كانَ & her Sisters (أصبحَ ، بَقيَ ، ما زالَ ، ظلَّ ، صارَ ، لـَيسَ), which usually go with equational sentences, leave the subject in its nominative case but change the inflected predicate to the accusative case.

The food was delicious. كان الأكلُ لذيذاً.

The food is not delicious. لـَيسَ الأكلُ لذيذاً.

You know that equational sentences refer to present time. The equivalent in past time is expressed by using the verb كانَ .

78. Nouns are said to be in **Apposition** البَدَل to another noun when you can drop off any of them without affecting the semantics of the sentence. Grammatically and logically speaking, both of the nouns should carry the same case marker.

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كانَ الخليفةُ عُمَرُ عادلاً.

The Caliph Omar was fair.

79. The Moody Present Tense. Present tense verbs are said to be in the **Indicative Mood**. However, verbs which express hope, desire, purpose, like, dislike, doubt, fear, uncertainty, obligations, etc., change their mood from the regular **Indicative** to the **Subjunctive**. That also requires that they should follow one of the Subjunctive particles, such as لكي ، كيلا ، لِـ ، أن ، لَـن ، حتّـى ، كي . Note the purpose expressed in the following sentence:

ذهبتُ إلى المكتبَةِ لأدرُسَ هُناكَ .

I went to the library so that I would study there.

80. In the **Subjunctive Mood** of the Arabic verb, the final (نَ) of the third person masculine plural is dropped and replaced by a silent (ا) .

they (m) go	يَذهبونَ
in order for them (m) to go	لِيذهبوا

In addition to (لِـ), other particles of subjunctivity which express purpose/intention and, thus, mean "in order to, so that." include حتّـى ، كي ، لكي.

سافروا إلى مصرَ لِيدرسوا هُناكَ .

They (m) traveled to Egypt in order to study there.

The original form of the underlined verb is (يدرسونَ)

Please note that the final (نَ) of the second person feminine singular should also be dropped, but without replacement with silent (ا).

you (f.s.) study	تَـدرُسينَ
so that you (f.s.) study	لكي تَـدرَسي

سافرتِ إلى مصرَ لكي تَـدرُسي هُناكَ .

You (f.s.) traveled to Egypt in order to study there.

The original form of the underlined verb is (تَدرُسينَ)

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81. The most common subjunctive particle in Arabic is probably أنْ , which usually sits between two verbs referring to the same or a different person, and thus, functioning something like the infinitive in English. If you examine the sentence carefully, you will notice that أنْ introduces a subordinate clause which functions as an object for the main verb.

اُريدُ أنْ أذهَبَ إلى المصرفِ.

I want to go to the bank.

82. It has been mentioned earlier that ما can be used as a question word and as a negation particle for the verb in past tense. In addition, it can be used to be as a part of a nominalizer as in:

قابلتـَهَ عندما سَكنَ في هذا البَيتِ.

I met him when he lived in this house.

83. The Nominalizer إنَّ & her Sisters (لعلَّ ، أنَّ ، كأنَّ ، لكنَّ ، لأنَّ) change the subject nominative case marker to the accusative but they leave the predicate in its nominative case. By the way, أنَّ / إنَّ are called "Nominalizers" because they introduce nominal sentences.

إنَّ الأكلَ لذيذٌ .

In fact, the food is delicious.

قالتْ اُختي أنَّ الأكلَ لذيذٌ .

My sister said that the food was delicious.

لكنَّ الأكلَ لذيذٌ .

... but the food was delicious.

إنَّ is only used in the initial position of a sentence, and following any form of قالَ. Anywhere else you have to use أنَّ. Its meaning, therefore, changes from "indeed/in fact" to "that". Remember that all these particles should be followed by nouns or attached pronoun suffixes. Also notice that إنَّ and her sisters should be followed by the subject or its corresponding attached pronoun.

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84. Adjectives. We learned earlier that adjectives in Arabic are usually placed after the noun they modify, and therefore, they agree in terms of number, gender, definiteness/indefiniteness, and case with that noun. The comparative and superlative degrees of the adjectives are formulated following the pattern [Af'alu] (أفعَلُ). They should be treated as Diptotes (no Nunation & accusative marker for genitive case).

Therefore, قَريبٌ --------> أقربُ

and جَميلٌ --------> أجملُ

a. With comparative adjectives, you need to use the preposition (مِنْ) to compare the two nouns, as in:

My house is smaller than hers. بَيتي أصغرُ مِنْ بَيتِها

b. In superlative, the most common method is to place the adjective before the noun, as in:

بَيتي أصغرُ بُيتٍ في القريةِ.

My house is the smallest (house) in the village

Please remember that the comparative and superlative forms of adjectives are gender blind. Therefore, أصغرُ *can be used for feminine and masculine nouns as well.*

85. كانَ & her Sisters (Revisited). We said earlier that كانَ & her Sisters are used with equational sentences. However, they can tolerate the use of verbs after them. That verb has to be in the present indicative form, as in:

كانَتْ تَعملُ في مَكتَبِها.

She was working in her office.

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If the subject is expressed, it should be placed between كانَ & her sisters and the verb.

كانَتِ الأستاذةُ تَعملُ في مَكتَبِها.

The professor was working in her office.

An exception to this rule is when you want to topicalize the subject, and that simply means that you want to emphasize it.

الأستاذةُ كانَتْ تَعملُ في مَكتَبِها.

86. Phony/Fake Idaafa. You might have noticed that the noun which follows the adjective that is in the superlative form structure is in the genitive case.

بَيتي أصغرُ بَيتٍ في القريَةِ.

The reason is that this combination creates the Syntactical Environment for Idaafa. Because the components of this structure are not limited to the usual nouns (the first term is in fact an adjective) Arab Grammarians tend to call this Phony/Fake Idaafa.

87. If the Perfect Particle قد is used with a verb in the past tense, then both are translated as a Present Perfect (has/have + Participle).

She has worked in this factory. قد عَمِلتْ في هذا المَصنعِ.

When this particle is used with كانَ and a verb, then the whole phrase is translated as a Past Perfect (had+participle).

كانَ صديقي قد زارَني قَبلَ سَنَةٍ.

My friend had visited me a year ago.

88. The Verbal Noun المَصدَر is a noun that is derived from a verb. Therefore, it acts like a noun, as in the following examples:

a. a subject — العَمَلُ في هذهِ الشركةِ صَعبٌ.

b. an object — أُحِبُّ القراءَةَ.

c. a first term of Idaafa — بِناءُ المَدارسِ شيءٌ جَيِّدٌ.

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d. a second term of Idaafe كِتابُ القراءَةِ جَديدٌ.

e. a predicate هوايَتي هي الطَّبخُ.

A verbal noun derived from a transitive verb does sometimes act like that verb and would take an object.

أعجَبَني تَدريسُ الأستاذِ العربيَّةَ.

89. Forms of Verbal Nouns. Action/activity is expressed by verbs and verbal nouns. Like other languages, the verbal nouns in Arabic indicate that action/activity, and behave like regular nouns. The following chart shows the various ways of derivation according to the forms:

Verb Form	Verbal Noun	Verb Example	Verbal Noun Example
I. فَعَلَ	unpredictable	any verb	unpredictable
II. فَعَّلَ	تَفعيلٌ	دَرَّسَ	تَدريسٌ
III. فاعَلَ	مُفاعَلَةٌ	شاهَدَ	مُشاهَدَةٌ
IV. أفعَلَ	إفعالٌ	أعجَبَ	إعجابٌ
V. تَفَعَّلَ	تَفَعُّلٌ	تَحَدَّثَ	تَحَدُّثٌ
VI. تَفاعَلَ	تَفاعُلٌ	تَراسَلَ	تَراسُلٌ
VII. إنفَعَلَ	إنفِعالٌ	إنصَرَفَ	إنصِرافٌ
VIII. إفتَعَلَ	إفتِعالٌ	إستَلَمَ	إستِلامٌ
IX. إفعَلَّ	إفعِلالٌ	إحمَرَّ	إحمِرارٌ
X. إستَفعَلَ	إستِفعالٌ	إستَخدَمَ	إستِخدامٌ

90. The Dropping of the Shadda of إنَّ and her sisters لكنَّ ، كأنَّ ، أنَّ .Arab grammarians call this تَخفيفُ النون . It was mentioned earlier that these particles change the subject's vowel marker from nominative to accusative case. When the Shadda is eliminated, the subject maintains its nominative case marker (a). Furthermore, these particles will tolerate the use of verbs (b) after them.

سَمِعتُ أنَّ الأستاذةَ قادِمَةٌ.

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سَمِعتُ أنْ الأستاذةُ قادِمَةٌ. (a)
I heard that the professor (f) is coming.

سافـَرَتْ جارتي إلى بغدادَ لكنَّ زَوجَها سافـَرَ إلى القاهِرَةِ.

(b) سافـَرَتْ جارتي إلى بغدادَ لكنْ سافـَرَ زَوجُها إلى القاهِرَةِ.

My neighbor travelled to Baghdad, but her husband travelled to Cairo.

91. The Relative Pronouns ضَمائرَ الوصل are used to introduce subordinate adjectival clauses and therefore create complex sentences. The choice of such pronouns depends on the antecedent's number and gender.

الذي is used for masculine singular.
التي is used for feminine singular.
اللواتي is used for feminine plural.
الذينَ is used for masculine plural.

a. If the antecedent is part of the subject phrase, the relative clause is embedded inside the main sentence.

الرَّجُلُ الذي سألَ عَنها هُنا.

b. If the antecedent is part of the object phrase/predicate, then the relative close follows the main sentence.

قابَلتُ الرَّجُلَ الذي سألَ عَنها.

c. If the antecedent is indefinite, you do not need to use a relative pronoun.

قابَلتُ رَجُلاً سألَ عَنها.

d. Sometimes you will encounter a sentence with a relative pronoun and a relative clause, in which the antecedent is absent, but still understood.

الذي دَرَّسَني العَربيَّةَ أُستاذٌ مصريٌّ.

Originally, this sentence is:

(الأستاذُ) الذي دَرَّسَني العَربيَّةَ أُستاذٌ مصريٌّ.

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92. ما (Revisited).We mentioned earlier three possible ways of using this word. The fourth possibility for using ما is as a relative pronoun like الذي. With that, it can introduce a relative clause for an antecedent that is only expressed in a form of an object pronoun.

أحِبُّ ما / الذي قَرأتُهُ هذا الأسبوعَ.

I like what I read this week.

93. **The Cognate Accusative** المَفعولُ المُطلق is a vebal noun, which is derived from the same verb of the sentence, and it does come in a phrase as:

a. indefinite that is followed by an adjective

يُحِبُّ هذا الرَّجُلُ بَلَدَهُ حُبّاً عظيماً.

This man loves his country a lot.

b. definite as a part of Idaafa or following بَعضٌ ، كُلٌّ

تَحترِمُ أستاذتَها احترامَ البنتِ لأمِّها.

She respects her professor (the way) a daughter respects her mother.

ساعَدَها أهلُها كُلَّ المساعَدَةِ.

Her family helped her greatly.

Please remember that the Cognate Accusative phrase functions as an adverb to modify the verb of the sentence.

94. The noun نَفسُ is feminine and means "soul." If you use it before another noun it will create Idaafa and change its meaning to "same."

يأكلُ دائماً في نفسِ المطعمِ.

He always eats at the same restaurant.

If it follows a noun, it should carry a corresponding pronoun reference to that noun and its case as well. Its function becomes emphatic.

قابلتُ المُراسِلَ نَفسَهُ.

I met the correspondant, himself.

95. The Emphasis التوكيد with the use of نَفسُ ، بَعضُ ، كُلُّ **.** Emphasis can be expressed by using any of the above particles after a noun, providing that an identical

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personal pronoun be suffixed. The particle should carry the same case marker of the noun it refers to.

a. nominative

حَضَرَ المُعلِّمُ نَفسُهُ.

The teacher, himself, came.

b. accusative

شاهَدتُ المُدرِّساتِ كُلَّهُنَّ.

I saw the teachers (f), all of them.

c. genitive

تَحَدَّثتُ إلى الطلابِ بَعضِهِم.

I spoke to the students, some of them.

96. غيرُ is a noun which will create Idaafa when it is used with another noun (a). It also serves to negate nouns and adjectives and may be translated "non-," "un-," and so on. When it is used in such a Syntactical Environment (i.e., with adjectives) it creates what we call "Phony/Fake Idaafa," where the second term is an adjective (b).

a. حَضَرَ الاجتماعَ الطلابُ وغَيرُ الطلابِ.

Students and non-students attended the meeting

b. كانَ عَمَلُهُ غَيرَ مَقبولٍ.

His act was unacceptable.

97. The Imperative Mood of the verb is used when someone is given a direct command or making a request. This command/request is either (a) positive or (b) negative.

a. إذهبي إلى المَكتبَةِ

You (f.s.) go to the library!

b. لا تَذهبي إلى المَكتبَةِ

You (f.s.) do not go to the library!

The verb that is used in both cases is formed from the **second person** Jussive Mood with a little modification. In (a) you need to drop the subject marker prefix and insert a Hamza /إ/ instead to break the resulting consonant cluster, as in ذهَبي. In the case of the negative imperative (b) you just put the negation particle لا in front of the verb.

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98. Though the imperative structure is inherently addressed to a second person, it can also be expressed indirectly. In this case you should have in mind either (a) first person or (b) third person. You can form that by prefixing the particles (لِـ) or (فَلـ) to the Jussive Mood verb.

(a) لِنأكُلْ في هذا المَطعَمِ.
Let us eat at this restaurant!

(b) فَلَيذهبوا إلى بُيوتِهِم.
Let them (m) go to their homes!

99. The preposition مُنذ , which means "since," is generally used with words that express time concepts such as ساعَةٌ ، يَومٌ ، أسبوعٌ ، شهرٌ ، سَنَةٌ etc.

ذَهَبَ إلى البَيتِ مُنذُ ساعَةٍ.
He went home since an hour.

It can also be used with verbs and, therefore, changes its semantic/syntactic functions to an adverb of time.

ما قابَلتُها مُنذُ افتَرَقنا.
I have not met her since we separated.

100. The Apposition البَدَل **(Revisted)**. A noun is said to be in apposition to another noun if it offers additional information about that noun. The apposition noun should agree with the original noun's case, gender, and number.

قابَلتُ مُديرَ المَدرَسَةِ عليّاً.
I met the school principle, Mr. Ali.

101. Verbs of Beginning. Past tense verbs like بَدأ ، أخَذَ ، جَعَلَ may be used with a following verb in the present indicative. Both verbs agree with the subject which, if expressed, should be placed between them, as in:

بَدأ الناسُ يَتَحَدَّثونَ عَنْ وَضعِ الأطفالِ في العِراقِ.
The people began to talk about the situation of children in Iraq.

102. The Active Participle إسمُ الفاعِل In general, the meaning of the active participle is "performing/having performed" the action indicated by the verb. The English equivalent is commonly (a) an adjective ending in -ing, as in:

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(a) النّساءُ السّاكناتُ في هذهِ الشّقّةِ طالِباتٌ

The women living in this apartment are students.

In addition, a great many Active Participles have taken on specific concrete meanings and are used as (b) ordinary nouns such as:

(b) كاتِبٌ ، عامِلٌ ، طالِبٌ ، حاكِمٌ ، باحِثٌ ، ساكِنٌ

The third possible use of the active participle is what the Arab Grammarians call **the circumstantial or Haal Construction.**

حَضَرَتِ الطالبَةُ إلى الصَّفِّ حامِلَةً كُتُبَها.

The student (f) came to class carrying her book.

103. The Derivation of the Active Participle. The Active Participle derivation pattern for verb Form I is usually فاعِل. For the other forms (II-X), the pattern is to prefix (مُـ) to the stem. The stem vowel on the second radical is always Kasra. An exception to that is for pattern IX, which has to be FatHa. Notice the following examples:

مُدرِّس **(II)** ، مُساعِد **(III)** ، مُقبِل **(IV)**

مُتكَلِّم **(V)** ، مُتراسِل **(VI)** ، مَنصَرِف **(VII)**

مُستَمِع **(VIII)** ، مُحمَرّ **(IX)** ، مُستَقبِل **(X)**

104. The nouns أبٌ **and** أخٌ will take long vowel markers instead of the usual short vowels. This usage is restricted to two conditions: (a) as a first term of Idaafa or (b) when a possessive pronoun is attached to either of them.

قابَلني أبو جاري. (a)

قابَلتُ أبا جاري.

سَلَّمتُ على أبي جاري.

قابَلني أبوها. (b)

قابَلتُ أباها.

سَلَّمتُ على أبيها.

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105. The Haal Construction الحال . As indicated earlier the active participle can be used in the Haal Construction. It has to be indefinite and in the accusative case. It has to agree with the modified noun in number and gender. Also, you need to remember that the **Haal** could be a clause. Notice how the following sentence can be expressed.

حضَرَتِ الطالِبَةُ إلى الصَّفِّ حامِلَـةً كُتُبَها.

The student (f) came to class carrying her book.

1. حضَرَتِ الطالِبَةُ إلى الصَّفِّ وهي تَحمِلُ كُتُبَها.

2. حضَرَتِ الطالِبَةُ إلى الصَّفِّ تَحمِلُ كُتُبَها.

You might have noticed that the verb of the Haal Clause has to be in the present indicative mood. Because the verb حَمَلَ is transitive, the active participle derived from it would take an object. That is why the noun كُتُبَها in the sentence above is in the accusative case.

Obviously, if a verb is intransitive, such as ضَحِكَ , the active participle will not require an object. Check the following sentence:

حَضَرَتِ الطالِبَةُ إلى الصَّفِّ ضاحِكَـةً.

The student (f) came to class smiling.

You need to remember that whether the Haal Construction الحال is expressed by a verbal sentence or an equational sentence, the independent pronoun agrees with the noun modified by the الحال.

دَرَسَ العَرَبيَّةَ وهو صَغيرٌ.

He studied Arabic while he was little/young.

106. The Passive Participle إسم المَفعول is only derived from transitive verbs. The basic meaning of the passive participle is "undergoing or having undergone the action indicated by the verb." The most common use of the passive participle is as an adjective.

شاهَدتُ السَّيارةَ المَسروقَـةَ أمامَ مَكتبِ البَريدِ.

I saw the stolen car in front of the post office.

Secondly, it can be used with غَيرُ as a second term of a fake Idaafa.

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تَعتبِـرُها الجامِعَةُ شخصاً غَيرَ مَرغوبٍ فيهِ.

The university considers her an undesirable person.

Thirdly, it can be used as a a regular noun.

مِنَ المَعروفِ أنَّ العَرَبَ ساهَموا مُساهَمَةً عَظيمَةً في الحَضارَةِ الأنسانيَّةِ.

It is well known that the Arabs have greatly participated in the world civilization.

107. The Derivation of Passive Participle إسم المَفعول You may derive a passive participle for Form I by using the pattern مَفعول . Examples are:

مُدَرِّس ، مَقروء ، مَكتوب ، مُستَخدَم

For the other forms, you replace the stem Kasra vowel with FatHa, as in:

مُقابَل ، مُكرَم ، مُحتَرَم ، مَستَخدَم

108. Negation Particle لَيسَ **(Revisited)**. In rule # 22, it was mentioned that any form of لَيسَ is used to negate Equational Sentences. We also said in rule # 62 that present tense verbal sentences are negated by using لا . Please check the following sentences:

نَعرِفُ أنَّ السَّادات كانَ واحِداً من أبطالِ الثورةِ المصريَّةِ.

We know that Sadaat was one of the heros of the Egyptian revolution.

لا نَعرفُ أنَّ السَّادات كانَ واحِداً من أبطالِ الثورةِ المصريَّةِ.

We don't know that Sadaat was one of the heros of the Egyptian revolution.

If, however, the same sentence starts with a pronoun subject, Arabic allows you to negate it with لَيسَ . In fact, this form of negation is pretty strong.

نَحنُ نَعرفُ أنَّ السَّادات كانَ واحِداً من أبطالِ الثورةِ المصريَّةِ.

لَسنا نَعرفُ أنَّ السَّادات كانَ واحِداً من أبطالِ الثورةِ المصريَّةِ.

109. The Accusative of Distinction (Revisited) ألتمييز . In point # 48 we mentioned that كَم , which means "how many," should always be followed by an idefinite noun

in the accusative case. Arab Grammarians called this noun التمييز العَدَدي "The Distinction of Number." Consider the following example:

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قَرأتُ عِشرينَ كِتاباً خِلالَ العُطلَةِ.

I read twenty books during the break.

The underlined word could be articles, reports, magazines, charts, etc.

There is another form of this accusative noun which deals with kind/type. It is called التمييز النوعي. Usually it is an indefinite singular noun/verbal noun which has the meaning of "with respect to, in terms of, as to," and thus involves some level of comparison.

هي أكثرُ الطلابِ استِعداداً للأمتحان.

As to preparedness for the exam, she is the most among all students.

However, it is not necessary that the accusative of distinction is limited to expressing comparison. Consider the following sentence:

مَلأتِ الأمُّ البَيتَ سَعادَةً.

The mother filled the house (with) happiness.

110. Particles of Exception أدوات الأستثناء . This category includes:

إلاّ ، عَدا ، حاشا ، سِوى ، خَلا

A noun that follows any of the above has to be in the accusative case. Examples are:

a. with an intransitive verb:

جاءَ الطلابُ إلاّ خالِداً.

The students came, except for Khalid.

b. with a transitive verb:

زارَ الطلابُ المَتحَفَ إلاّ خالداً

The students visited the museum, except for Khalid.

However, if the verb is negated and the semantics of the sentence imply that the noun which follows إلاّ is the one who performed the verb's act, then Arabic allows you to put that noun in the nominative case.

لَمْ يَذهَبِ الطلابُ إلى المَتحَفِ إلاّ خالدٌ.

The students did not go to the museum, except for Khalid.

111. The Accusative of Purpose المفعول لأجله is an indefinite, singular verbal noun in the accusative case. It gives information about why the action/verb is done. It

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can always be an answer to the question word لماذا. Consider the following sentences:

قامَ الطلابُ.

The students stood up.

لِماذا قامَ الطلابُ؟

Why did the students stand up?

قامَ الطلابُ احتِراماً للأستاذِ.

The students stood up in respect for the professor.

112. The Absolute Negation. It was mentioned earlier that one has to use some form of لَيسَ to negate the Arabic equational sentence. However, Arab grammarians have also defined a rather "strong" semantic environment where you have to use Í instead. They called this method لا النافية للجِنس . Check the following examples:

1. There is a man in the house. فِي البَيتِ رَجُلٌ.

2. There is no man in the house. لَيسَ في البَيتِ رَجُلٌ.

3. There is a no man in the house. لا رَجُلَ في البَيتِ.

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Functional Arabic Verbs List

Depending on the type of the verb used in a sentence, there are three patterns of Arabic Verbal Sentences.

1. Basically, a transitive verb needs an object, and the pattern is:
(Option. Adv. Ph. 3) +(Op. Adv. 2) +(Op. Adv. Ph. 1) + Object + Subject+ Verb

طَبَخَت والدتي وَجبَةً لذيذةٍ بسُرعَةٍ (في مَطبَخِها) قبلَ ساعَةٍ.
3 2 1

My mother cooked a delicious meal in her kitchen an hour ago.

Optional means that you can have 1, 2 ,3, or NONE of those adverbial phrases. The order depends on what you want to emphasize. The most important comes last.

2. An intransitive verb does not need an object, and the pattern is:

(Op. Adv. Ph. 3) +(Op. Adv. 2)+(Op. Adv. Ph. 1) + Subject+ Verb

جَلسَتْ أُختي وَحيدَةً في غُرفتِها طولَ اليَومِ.

My sister sat by herself in her room all day long.

3. If the intransitive verb takes a preposition the pattern is:

(Op. Adv. Ph. 1) + Object of the Prep. + Preposition + Subject+ Verb

ذهَبَ أخي إلى المكتَبَةِ مَنذُ ساعَةٍ.

My brother went to the library since an hour.

Please note the following :

*** Indicates a "sick verb" which means that there is a long vowel among the 3 Radical Letters of its root.**

**** Indicates a double end "Shadda Verb."**

Both types behave a little bit different from the regular verbs when they are conjugated to the various subject pronouns.

1. سافَرَ to travel
2. أكَلَ to eat

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3. قابَل to meet
4. كَتَب to write
5. شَرِب to drink
6. سأل to ask
7. قَرَأ to read
8. عَمُل to work, do
9. حَصَل على to obtain, get
10. صادَق/ تَصادق معَ to befriend with
11. إشترى * to buy
12. مَشى * to walk
13. تَحَدَّثَ / تكَلَّم مَعَ to talk with
14. تَحَدَّثَ / تكَلَّم عَن to talk about
15. سَمِع to hear
16. إستَمَع إلى to listen to
17. عَلِمَ to learn
18. تعلَّم to learn sth.
19. لَعِب to play
20. ذَهَب to go
21. تَرَك to leave
22. رَكَض to run
23. رَكِب to ride
24. قاد * to drive, lead
25. طَبَخ to cook
26. نام * to sleep

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27. صحا *to wake up
28. إستحَمَّ **to shower
29. رَحَّب to welcome, receive someone
30. شاهَد to see, watch
31. حمَل to carry
32. نقل to move, transfer
33. صَعد to go up
34. نزل to go down
35. إستأجر to rent
36. صَرَف to spend
37. صَرَّف to exchange (currency)
38. وَقف * to stand up
39. جَلس to sit down
40. رَقص to dance
41. غنـَّى * to sing
42. ساعَد to help, assist
43. بَدَأ to begin, start
44. أكمَل to complete, finish
45. تَناقش to argue
46. ناقش to discuss
47. بَحَث عن to look for
48. طار * to fly
49. حَجَز to book, reserve
50. ضَحِك to laugh
51. بكى * to cry
52. أحبَّ ** to like, love
53. كَره to hate

54. زار * to visit

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55. تزوَّج to marry
56. إنتخَب to elect
57. مَرِض to become sick
58. شَعَر to feel, sense
59. سَبَح to swim
60. حَضَنَ to hug, embrace
61. قبَّل to kiss
62. فتح to open
63. أغلق to close
64. ضَرَب to hit
65. قَفَزَ to jump
66. اُخبِر to be informed
67. دَرَّس ، عَلَّم to teach
68. لَبِس to wear
69. خَلَع to take off
70. شَرِب to drink
71. أجاب to answer
72. تَراسَل to correspond with
73. غَضِب مِن/على to be angry with
74. تَنافَس to compete with
75. أخَذ to take
76. أعطى * to give
77. ألَّف to author
78. سَرَق to steal

79. فَكَّر to think

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to believe إعتَقَد .80
to immigrate هاجَر .81
to attack هاجَم .82
to live, reside سَكن .83
to graduate تخَرَّج .84
to advertise, announce أعلن .85
to smile إبتَسَم .86
to use إستعمُل .87
to employ إستَخدَم .88
to mention ذكَر .89
to remember تذكَّر .90
to assemble, meet إجتَمَع .91
*to borrow (not money) إستعار .92
to introduce قدَّم .93
to imagine تصَوَّر .94
to preserve, maintain حافَظ على .95
** to solve حَلَّ .96
to escape هَرَب .97
** to continue واصَل .98
to greet سَلَّم على .99
* to arrive وصَل .100
* to find وَجَد .101
* to promise وَعَد .102
* to invite دعا .103
to recover إسترجَع .104
* to act cruely, to be harsh قسا .105
* to walk مَشى .106
* to return عاد .107

*to forget نسي .108
to criticize إنتَقَد .109

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110. أثـَّر to influence, affect
111. خَرَج to exit
112. دَخَل to enter
113. صَرَخ to scream, shout
114. هَمَس to whisper
115. عَبَر to cross
116. عَبَّر عَن to express
117. قال *to say
118. إشترى *to buy*
119. شكا *to complain
120. نَما *to grow
121. رَبِح to win
122. خَسِر to lose
123. شارَك to participate
124. صام *to fast*
125. صَلـّى *to pray*
126. بَنى *to build
127. هَدَم to demolish, tear down
128. أسلـَم to convert to Islam
129. إستسلـَم to surrender
130. إستـَقـَرّ **to settle down**
131. تـَمَكـَّن to be able
132. أفرَح to please
133. أسعَد to make happy
134. أثار to raise an issue
135. أضاف *to add
136. طالـَب to demand

137. حَدَث to happen
138. بَقي *to remain, stay

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139. حاوَل to try
140. كان *to be
141. حَدَث to take place, occur
142. بَذل to exert
143. إعتذَر to apologize
144. تَمنَّى *to want
145. رَدّ **to respond
146. عَمِل to do
147. قَبِل to accept
148. رَفَض to decline, refuse
149. فَقَد to lose
150. كَشَف to expose
151. دَفَع to push, pay
152. تَناوَل to deal with a matter, to eat a meal
153. إكتَشَف to discover
154. أعاد *to repeat
155. راقَب to supervise
156. شَجَّع to encourage
157. كذب to lie
158. فَضَّل to prefer
159. وَثِق to trust
160. إستمَرّ **to continue
161. وافق *to accept
162. قَلّ **to decrease
163. إزداد *to increase
164. ظهَر to appear
165. أنقذ to save

166. ضَغَط على to pressure
167. جاء *to come
168. إختَلَف to differ

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169. شَكّ to doubt**
170. فَـهم to understand
171. [خَدَم to serve
172. وَصَف to describe*
173. ظَـنّ to think, believe**
174. إنتَـظَـر to wait
175. تأخَّر to be late
176. فاجأ to surprise
177. أزعَج to bother, harrass
178. خَمَّن to calculate, assume
179. أشار إلى to indicate*
180. شَمِل to include
181. أدار to manage, direct*
182. إقتَـرَب to get closer
183. إتَّـهَم to accuse
184. تَـجاوز to exceed
185. شَرَح to explain
186. حَدَّد to define
187. حَقَّق to achieve, investigate
188. إنكشَف to be exposed
189. توَقَّع to expect
190. نَـفَّذ to carry out, execute
191. تَساءَل to wonder, question oneself
192. تَمَشَّى to stroll, walk around*
193. نَـجَح to succeed
194. فَشِل to fail

195. إرتَـكَب to commit a mistake, crime
196. أكرَم to honor
197. جَدَّد to renew

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198. غَضِب to get angry
199. إستَهدف to target
200. تَرَدَّد to be hesitant, to be spread (rumor)
201. قَتَل to kill
202. جَرح to wound
203. إستَعَدّ to get ready**.
204. سَمَح to allow
205. أخَذ to take
206. أكَل to eat
207. حَضَر to come, attend
208. دَرَس to study
209. ذَكَر to mention
210. زار to visit*
211. سَكَن to live, reside
212. كَتَب to write
213. عاش to live*
214. غاب to be absent*
215. سَهَر to spend the night, evening
216. حَفِظ to memorize
217. لَبِس to wear
218. لَعِب to play
219. دَخَّن to smoke
220. غَيَّر to change sth.
221. ساعَد to help
222. سافَر to travel
223. تَأخَّر to be late

224. إنشَغَل to be busy
225. إجتَمَع to meet, assemble
226. إنتَقَل إلى to move to

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227. إستأجَر to rent
228. إستـَقبَل to welcome
229. تَرَك to leave
230. إحتـَلّ to occupy

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The Pedagogy Section

The Explicit/Implicit Controversy

Although many professionals agree on the benefits of some grammar instruction, the question of how to teach grammar has met with little agreement. The controversy has become particularly acute with the advent of the communicative language teaching revolution, which has consistently underscored the importance of stressing meaning over form. For years, our profession has been grappling with polarized views concerning the teaching of grammar within a communicative framework. Some scholars (Higgs and Clifford 1982) advocate an explicit method of grammar instruction, with direct teacher explanations followed by related manipulative exercises. Many of us have probably experienced this method of grammar instruction, since most textbooks tend to present grammar in this fashion.

Unfortunately, many of the textbooks' manipulative drills are grounded in shallow and artificial contexts, so these drills become rather meaningless to students. Another problem with explicit grammar instruction is that it advocates a direct and overt role on the part of the teacher. Consequently, this practice designates a rather passive role on the part of the students. Interaction for them is supposed to take place after the explanation and after a plenty of structural manipulation of the grammatical elements. In Rivers' (1983) terms, "skill-getting" should be stressed before "skill-using."

On the other side of the spectrum, implicit grammar explanation as espoused by Krashen (1985), Terrel (1977), and Dulay and Burt (1973) reject the need for formal grammar analysis. These researchers argue that students can acquire language naturally if they are provided with sufficient comprehensible input from the teacher. In other words, if students are exposed to a sufficient amount of comprehensible input, they will eventually be able to hypothesize and determine the functions as well as the meanings of linguistic forms. Theoretically, the learners should be able to do the hypothesizing on their own.

However, Herron and Tomasello (1992) advise that the inductive method cannot guarantee that the learner will discover the underlying concepts or that the induced concepts will actually be correct. Furthermore, the inductive approach can be frustrating to adult learners, many of whom have already become analytical with regard to the rules that govern their native languages. The learners intuitively yearn to speed up the learning process by consciously comparing and contrasting their own native rules to the rules that govern the new target language.

Reformulating Grammar Instruction

Although explicit and implicit teaching are clearly opposites, they share some notable deficiencies. Neither approach acknowledges the critical role of the teacher in negotiating classroom explanations, and neither approach acknowledges the contributions and backgrounds that the learners bring to the instructional setting (Tharp and Gallimore

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1988). Moreover, neither approach recognizes the natural learning tendencies that occur between human beings outside the classroom. Learning is a dynamic, reciprocal, and interactive process. However, our profession has been grappling with two established methods, neither of which recognizes the mutually responsive interactions that are fundamental to learning as it occurs naturally between humans in everyday life.

Therefore, we believe it is time for the profession to begin a serious reappraisal regarding teaching of grammar. We are advocating a whole language and guided participatory approach that contrasts with traditional explicit or implicit teaching. In many ways, this alternative approach may serve as a viable compromise between explicit/implicit polarized views. For a number of reasons that will be discussed later, we believe that a whole language and guided participatory approach might hold the key to dramatic improvement in the teaching of grammar.

Basic Principles of Whole Language Teaching

Before discussing some practical applications of this approach, we should discuss some basic principles of whole language and guided participatory teaching. Many specialists in first language development have been exploring the implications of whole language teaching for the past decade. Likewise, researchers in cognitive psychology have been investigating guided participation in the areas of science, math, and social studies. Unfortunately, foreign language education has been lagging behind these other disciplines. First we will discuss some basic principles of a whole language approach to grammar instruction, and then we will discuss how to use guided and joint problem solving to enhance grammar explanations.

As early as 1976, psychologist Ken Goodman stated that "language is language only when it is whole" (quoted in Fountas and Hannigans 1989, p. 134). According to Goodman, the whole is always viewed as being greater than the sum of its parts, and it is the whole that gives meaning to the parts. In terms of grammar instruction, words, phrases, or sentences are not linguistic islands unto themselves; on the contrary, these linguistic elements only gain meaning when they are placed in context, and when used in conjunction with the whole. According to Goodman, once students experience the whole, they are then better prepared to deal with the analyses of the parts.

We should acknowledge that Goodman is primarily addressing the needs of first language learners. However, research in first language development has oftentimes acted as a catalyst for theoretical advancement in second language development. Furthermore, many second language specialists are currently emphasizing the importance of content-based instruction, authentic texts for listening and reading comprehension, and the need for connected discourse in grammar instruction, all of which emphasize the importance of whole language rather than fragmented speech in second/foreign language classroom.

Conceptually, then, we need to reappraise our orientation to grammar instruction if we have too often focused on fragmented discourse and artificial exercises. Many

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language programs stress a bottom-up approach by emphasizing the "bits and pieces' of language (sound, vocabulary lists, verb drills, etc.). This classroom practice usually results in non-language that can be characterized as being unnatural, cognitively undemanding, and dull (Cummins 1984). On the other hand, a whole language approach stresses natural discourse and encourages students to comprehend meaningful and long samples of discourse from the very beginning of the lesson.

By introducing the lesson with a whole text (for example, a story, poem, song, taped listening selection or cartoon), the teacher is foreshadowing the grammar explanation through the use of integrated discourse that will highlight the critical grammar to be taught. Galloway and Labarca (1990) explain that foreshadowing of new language elements is beneficial, for it provides "learners with a 'feel' for what is to come and can help students cast forward a familiarity net by which aspects of language prompt initial recognitions and later, gradually, are pulled into the learner's productive repertoire." In this way, the lesson highlights the functional significance of the grammar structure before the learners' attention is focused on form. In a way, this is like using advance organizers to assist the students by providing an "anchoring framework" for the new concepts to be learned. Unlike many classroom textbooks, which may offer a group of disconnected sentences or a "contextualized" drill, a whole language and guided participatory approach invites the learner to use language functionally and purposefully through integrated course.

This practice is in agreement with Krashen's (1982) Input Hypothesis, which stresses the importance of comprehensible input that "contains structures a little beyond our level of competence." As a result, from the very beginning of the lesson the teacher and learners are engaged in authentic use of language through joint problem-solving activities and interactions. By using pictures, mime, and gestures, the teacher scaffolds and guides the learners to eventually comprehend the story or other sample of connected discourse. Once comprehension is achieved, the teacher can then turn the students' attention to various linguistic elements.

Unlike bottom-up processing, which is traditionally linear in approach, grammar instruction using a whole language approach is cyclical. During the first stage of the cycle, the teacher foreshadows the grammar structure with an appropriate text. At this point, the meaning or comprehension of the text is of prime importance. The second stage is actually an extension of the first stage, since once again the emphasis is on meaning.

However, the second stage differs due to an increased level of learner participation. Now the learners have a general idea of the significance of the text; consequently, they can become more participatory through various activities, mime, role playing, etc. All of these activities serve to deepen comprehension for the learners. Once comprehension is achieved and meaning is understood, the teacher moves into the third stage and turns the learners' attention to focus on form, or the various linguistic elements of the grammatical structures.

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After this stage, the teacher completes the cycle by encouraging learners to interact with integrated discourse through expansion activities such as rewriting or recreating similar stories, paired activities, or group activities. Through these extension activities, the learners become more aware of the function of the grammatical structure. That is, they learn that they can carry out a particular task or function by exploiting or using the appropriate grammatical structure. This approach is in agreement with Larsen-Freeman's (1991) suggestion that meaning, form, and function need to be "interacting dimensions" of grammar instruction.

A Model for Integrating Form in a Whole Language Approach

Focus on form has recently become the topic of intense research and has been shown to be an important design feature of language teaching (Long 1991). The theory of learning and development has emphasized the importance of creating a zone of proximal development with the learner so that what the learner requires help on today will emerge as independent, automatic performance at a later time. Grammar teaching can also be viewed in this way. It is no less an interactive process between expert and novice than any other aspect of developing communicative ability in learners. Learners need to be guided to reflect on language they use to create their own meanings.

No language teaching should be driven by grammar instruction alone, nor should grammar instruction be literally interpreted to mean instruction on morphology (e.g., adjective or subject-verb agreement, rules for pluralization, etc.) or meaningless manipulation of forms. When the teacher focuses on form, attention is drawn to the formal properties of the language, which includes its sound system, word formation, syntax, discourse markers, and devised for relating one sentence to another, to name a few. Our colleagues who teach reading in the elementary schools call this form of instruction "language Arts." Classes that focus on language form for the purpose of increasing comprehension and meaning have been shown to result in greater language gains than classes where no focus on form is available or where forms are learned as meaningless structures (Lightbown and Spada 1990). Therefore, the issue is not whether a teacher should focus on form; rather, answering the question of how and when and in what context will ultimately clarify this important design feature of foreign language instruction. The following is a four step model for contextualizing interactions with students about the forms in a whole language lesson.

1. Presentation of Meaningful Language

This step represents the "whole" language you are presenting in a thematic way. It can be an interesting story (folktales and legends work well), a TPR lesson, a recorded authentic listening or video segment, an authentic document, or a demonstration of a real-life situation. Materials from the textbook (narratives, dialogues, stories) may even be used if they are found to be interesting and episodically organized. The presentation does not consist of isolated, disconnected sentences illustrating the target form in question.

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Rather, it is thematic, contextualized whole language intended to capture student interest and

provide opportunities for the teacher to create comprehension through the negotiation of meaning. The structure should appear often enough during the presentation to be salient to the student without making the language sound unnatural or stilted. Authentic stories, documents, or listening segments can guarantee naturalness and often contain naturally occurring repetitions.

The presentation should also be interactive. By scaffolding participation in the activity, teachers can guide students through the new elements of the language to be learned. This guided participation may take the form of student repetition of key phrases cued by the teacher during a storytelling session, student-teacher role reversal in a TPR activity, cloze exercise based on listening segments, or discussions that anticipate the content of a reading. The goal here is to enable students to stretch their language abilities by using the new elements of the target language in meaningful ways through the help and mediation of the teacher. This step may last either part of or the entire class session. For example, a storytelling lesson may contain pre-storytelling activities, dramatization, pair-work comprehension checks, or story-telling exercises. The length of time required depends on the nature of the activity and the amount of negotiation work required to charge the language with meaning.

2. Attention

This step focuses learner attention on some aspect of the language used during the presentation activity. In this step, the teacher highlights some regularity of the language. This can be achieved in several ways. Teachers can ask questions about patterns found in a written text or about words and phrases repeated in a story. Overhead transparencies of example sentences from the presentation can be prepared, with important words and phrases circled or underlined. The point to this step is to get learners to focus attention on the target form without needless elaboration or wasted time.

3. Co-construct an Explanation

Learners and teachers should be co-constructors of grammatical explanation. After learners focus attention on the target form, the teacher assists them in raising their awareness about the target structure. During this step, students are guided to hypothesize, guess, make predictions, or come to generalizations about the target form.

Co-constructing an explanation requires teacher questions that are well chosen, clear, and direct. Questions are powerful tools in the hands of teachers who can adjust their questioning "in flight" to meet the emergent understandings of their students. For example, asking students questions such as "what words do you hear or see repeated in the text, and what could they mean?," "What pattern do you see in this group of words?," and "How do certain words change as their meanings change?" is a way to help students to draw insights from the language they hear and understand. These cognitive "probes" help

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learners discover regular grammatical patterns, sound systems, word order, unique cultural meanings of words, or language functions.

As students hypothesize and generalize about the target form, teachers build upon and extend students' knowledge without overwhelming them with superfluous grammatical details. Hypothesis testing can also be conducted, with teachers leading learners in trying out their new knowledge by applying their generalizations to new situations. Teachers are also aware that the help they provide is graduated and may range from brief hints about the target form to explicit instruction if needed (Aljaafreh 1992).

It is important to note that, unlike guided induction techniques, which primarily rely on teacher questioning, a co-constructed explanation is not inquisition. Rather, co-constructed explanations recognize that students may not be able to perceive the formal properties of language on the basis of the teacher's questions alone. What is obvious to an expert language user is often a mystery to the novice. A co-constructed explanation is as participatory for the teacher as it is for students. That is, teachers need to assess the abilities of their students and assist them by providing as well as eliciting information when necessary. As Tharp and Gillimore (1988) point out, teaching is responsive assistance and cannot be reduced to series of actions to be performed in the same order in every instructional circumstance. By listening closely to learner contributions during this step, teachers can assess how much help is needed to attain the concept. In time, some learners may be able to work in small groups on their own grammar problems and report back to the class about their discoveries (Fotos and Ellis 1991).

4. Extension Activity

Focus on form is only useful if this knowledge can be pressed into service by the learners in a new way at a later time. In whole language teaching, the teacher never loses sight of the "whole." Therefore, the extension activity provides learners with the opportunity to use their new skill in creative and interesting ways while at the same time integrating it into existing knowledge. The extension activity should be interesting, be related to the theme of the lesson in some way, and, most importantly, allow for creative self-expression. Extension activities are not work sheets on which learners use the target form to fill in the blanks of disconnected sentences. Rather, they can be information-gap activities, role play situations, dramatizations, games, authentic writing projects, paired interviewed, class surveys, or simulations of real life situations. The possibilities are endless, as long as the learners have the chance to try to use the target form in ways that they see are useful and meaningful. The extension activity closes the circle and puts the "whole" back into whole language teaching.

The discussion above should lead to the conclusion that language learning is a thinking process, or from the learner's viewpoint, a guessing game. Teachers need to design cognitively demanding activities that will encourage learners to hypothesize, predict, take risks, make errors, and self correct (Fountas and Hannigan 1989). By doing so, the learners become active participants in the learning process. All the whole language and guided participatory activities should encourage the learners to be active thinkers and

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hypothesizers as they collaborate in language learning activities with the teacher or with their peers.

Whether listening to a storytelling activity, co-constructing a grammar explanation, or collaborating with peers during an extension activity, the learners are actively discovering and hypothesizing about the target language. This approach concurs with Bruner's (1986) advice that students need to be cognitively challenged through the use of discovery methods. Moreover, all he classroom activities should encourage interaction and the functional use of language by giving learners opportunities to share information, ask questions, and solve problems collaboratively.

Finally, a distinguishing theme of whole language and a guided participatory approach to grammar instruction is that learning needs to be integrated, contextualized, and meaning-centered activities (Pearson 1989). Such activities facilitate comprehension and retention on the part of the learners. Furthermore, the extension activities encourage learners to integrate meaning, form, and function while experiencing language in context. It should be mentioned that creating integrated and meaning-centered activities is probably one of the most difficult aspects of whole language teaching, since, many textbooks still stress context-reduced practice and fragmented materials.

Creating contextualized activities is the only way to implement, encourage and succeed at whole language teaching. Through whole language learning students are able to converse with more confidence, and their listening, reading, and writing skills improve. As they use Arabic in real communication, it becomes less "foreign" and more natural , integral part of their experience. We know the best way to learn a foreign language is to live with those who speak it, and our students should be encouraged to take this step and go to the Arab World for a semester or a year program. In preparation for that event, and also for those students who will not venture beyond the classroom, there is much practice to be done with peers and with teacher, whose responsibility is to find or create meaningful practice.

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7. The Arabic consonatial System includes equal numbers of voiced versus voiceless, two nasals, three velarised, two lateral and one trill. Please note the following diagram:

	Obstruents				**Sonorants (all voiced)**		
	Unvelarized		**Velarized**				
	Voiceless	voiced	voiceless	voiced	nasal	lateral	trill
labial		ب			م		
labio-dental	ف						
interdental	ث	ذ		ظ			
dento-alve.	ت/ س	د/ز	ص/ط	ض	ن	ل	ر
palatal	ش	ج					
velar	ك						
uvular	ق/خ	غ					
pharyngal	ح	ع					
laryngal	ء/هـ						

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